PECIAL COLLECTIONS

EAST WEST

東西報

THE CHINESE-AMERICAN NEWS MAGAZINE

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MARCH 11, 1967

Watch it grow

THE MANDARIN TOWER

8-point EOC 'Task List' left by Rev. Larry Wong

by Franklin F. Chow

SAN FRANCISCO — If the Chinatown-North Beach area is to keep from becoming "one huge cafeteria" offering a stereotyped image of society's rejected gathered into one area, the Economic Opportunity Council's past accomplishments must give way to immediate work toward long-term projected tasks.

That, in the mind of recently resigned EOC Director Reverend Larry Jack Wong, is the basis tenet underlying an eight-point task list facing future EOC administrators.

In a previous interview with East/West, Rev. Wong had cited the Program's accomplishments in stimulating the community — and previously uninvolved groups — to the needs of the area, as seen by the EOC.

EIGHT POINTS

Now, he added, unified work on the following eight points will be needed to "stimulate, demonstrate, and supplement efforts":

"1) Physical rehabilitation: what will be the direction of Chinatown's growth? Will we be one huge cafeteria? Will we be mostly residential? Or will we develop a plan for multiple land usage? Above all, who will decide the direction of our Community's growth?

"2) Self help: our Community is known for the virtues of hard work, private enterprise, and self sacrifice. These virtues are good but how can we assist and develop within the total Community the practice of these virtues? Can we lift the vision of the recluse, the physically handicapped, the elderly, the mentally ill, the school drop-outs, the new arrivals, the small businessman, the underemployed?

POLITICS

"3) Political involvement: can we afford to be isolated politically? Is it wise to allow a few individuals or groups to act and speak for our Community? We need to ask how we can be meaningfully involved in the political realm and participate in the decision making process.

"4) Misunderstanding and alienation: how are we to bridge the generational gaps which create misunderstanding and alienation? How are we to break down the walls between native and foreign born, between educated and less-educated and between elders and youth?

"5) Disease and unsanitary conditions: can we continue to ignore unsanitary conditions prevalent in much of our Community which contribute to disease and ill health?

"We need to assist in the development of a comprehensive health program," Rev. Wong said, "which will include the Chinese Hospital as an active partner along with the City, State and Federal agencies."

"6) Economic development: a master plan for employment, jobs and business expansion needs to be developed to give to many who are willing an opportunity to gain meaningful economic advancement.

IMPROVEMENT KEY

"7) Education: this is an essential key to socio-economic improvement. The needs call for bold-

(Continued on Page 7)

Smile . . .

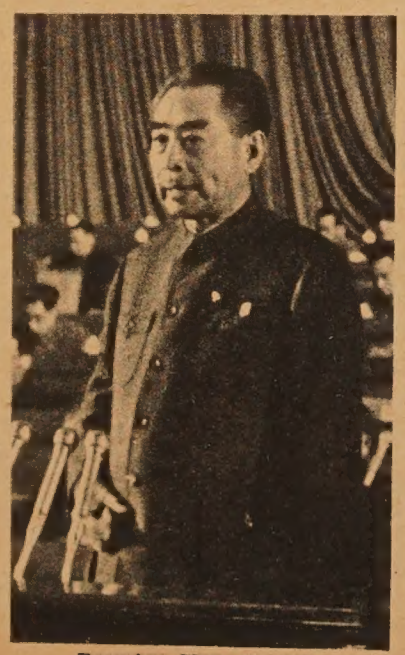
Chinatown will be the setting of a new TV film being made to educate the public on Social Security matters.

Social Security Administration cameramen will be in Chinatown on Monday and Tuesday, March 13 and 14.

Chairman Mao's throne may go to Chou En-lai

By Frank Wen

After being hissed and booed off the Chinese political stage temporarily, Party Chairman Mao Tse-tung and his heir apparent, Defense Minister Lin Piao, got out of the footlights to make room for Premier Chou En-lai, 67, who had waited for some time in the wings. Chou's first moves were to order the People's Liberation Army (P.L.A.) and all others to take part in spring farming to avert a famine in summer and to re-open high schools to take back the free-wheeling Red Guards.



Premier Chou En-lai

Before his short leave of absence, Mr. Mao made the premier the Vice-Chairman of the Military Affairs Council, a party organ of which Mao is the chairman, so that Chou may order P.L.A. to carry out non-combat duty in farming, since the army is generally in no mood to take part in seizing power from Mao's enemies.

It is speculated that Premier Chou may eventually become successor to Mr. Mao as chairman of the Communist party, the top ruler of the country, instead of Defense Minister Lin Piao. Much depends on how well can Chou undo the extensive damage and havoc created by Chairman Mao's youthful Red Guards and anti-Maoist units of the same name organized by Chief of State Liu Shao-chi and

(Continued on Page 6)

Apartments and offices in Chinatown's first 'scraper

Chinatown's first skyscraper — a combination office and apartment building — is on the rise.

On the land now being cleared on the southeast corner of Stockton and Washington Sts. will be the Mandarin Tower, with five floors of offices topped by 12 stories of luxury apartments.

All still existing buildings in the area should be demolished by the end of this month, and the new tower is expected to be completed by December, 1968.

The pioneering superstructure is a project of the Mandarin Tower, Inc., led by Dr. Hung Wo Ching of Honolulu, board chairman of Aloha Airlines and well-known industrialist and real estate developer.

The tower will offer what are known as condominium apartments, an arrangement used in major downtown and Nob Hill apartments whereby the units will be put on sale, with title in fee simple to each unit.

Associated with Dr. Ching in the $3.2 million project are Howard B. Lawson, a developer from Orange, and Lawrence C. Plowman of San Francisco.

Thomas Hsieh is architect for Mandarin Tower, whose apartments will all be two or three bedroom units, each offering view decks and balconies (see photograph).

The tower will be the first new privately-sponsored construction of residential apartments in Chinatown in almost 60 years. But, according to Dr. Ching's guesses, it won't be the last.

Even with the first brick yet to be set in place, plans are under way for the sales of the apartment section of the 17-story building.

G. Alfred Roensch, attorney for the law firm of Hanson, Bridgett, Marcus & Jenkins, has filed with the Real Estate Commission for a permit to sell the 72 apartments available.

Actual sale of the apartments, slated to range from $36,000 to $60,000, will be handled by Plowman, who will open a sales office in Chinatown soon. He now works at 155 Montgomery St.

Williams and Burrows are contractors for this, the first major change in Chinatown's "look" in recent years.

Around the World

HONG KONG — Red China's revolutionary youth, after a year of rampaging as the "Red Guard", have been ordered back to school to study Mao Tse-tung's gospel of revolution.

The announcement, made in Peking, mentioned the reopening of schools only in Shanghai and Peking, China's two largest cities, but indications are that primary and junior high schools throughout Red China are being reopened.

NEW YORK — "No serious proposal for ending the fighting" in Vietnam has been received by the U.S., and until then, the road to peace appears "rocky and difficult", according to a report from UN Ambassador Arthur J. Goldberg.

The ambassador, just returned from a visit to the Far East, called

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EDITORIAL

CHINATOWN UNIONIZATION — TWO BIG QUESTIONS

Low wages for workers and low prices for tourists in Chinatown may soon be things of the past.

With the announcement, last week, of AFL-CIO's plans to organize a major drive to unionize Chinatown workers, debate over the issue has begun to sputter.

The effort, according to early reports, is aimed at wiping out "slave conditions" in Chinatown, traditionally credited as the major factor for lower prices from garment factories and in most restaurants in the area.

The arguments, so far, are basic ones. Pro-union spokesmen believe that excessive working hours and poor working conditions must also be wiped out, while detractors say that increased wages will mean higher prices for consumers and a decline in Chinatown business.

But before the community commits itself to either camp in this exploding battle, two basic questions must be answered.

The first pertains to the AFL-CIO's motives. The San Francisco Labor Council is known to be facing serious difficulties, losing thousands of members each year as industry continues to dwindle in San Francisco.

If the union locals are guilty of discrimination in hiring and apprenticeship policies, as has been charged, the AFL-CIO will have to begin a long campaign to gain the trust and confidence of the Chinatown community.

For now, unions must necessarily be regarded as outside agitators ready to embroil Chinatown into a ruinous "white against yellow" battle.

The second question is, simply, "Are we ready for unions?" Underscored by the other considerations of possible effects, the issue must recognize Chinatown workers' apparent satisfaction with wages and conditions as they are.

We would think that if and when massive dissatisfaction mounts among the employees of this area, they should be able to organize themselves into a union of their own, with help — if they ask for it — from the Labor Council.

Educating the workers along the lines of potential benefits of unionization would go a far longer way in improving worker-employer relations here than forcing anyone's hands.

We urge, then, that these two questions be posed and discussed before any final decision is made on this critical matter.

Letters to the Editor

PHOANIE

To EAST/WEST:

As I see it, the only "Joanie Phoanie" as far as the tuition issue goes is Mastick Tom. In his article supporting the proposed additional charges to California college students (March 1 issue), he uses rhetoric in place of reason and offers storytelling in place of sensical thinking.

Youngsters cannot be stereotyped as "yeah, yeah" kids, obstreperous, arrogant, and unable to stand on their own feet. The majority of students are fighting to instill a positive image of collegiates, striving to become what will soon be desperately needed teachers, doctors, scientists, and business-industry leaders.

Articles such as Mr. Tom's do no good for the long-range cause. I salute Ben Fong-Torres' stand against the imposition of tuition fees.

CYNTHIA WOO

'FRESH'

To EAST/WEST:

Just a note to thank you for the sample issue sent to our family. I enjoy the Chinese language section and the rest of the clan, being more modern, reads the English portion and thoroughly enjoys your fresh approach to journalism. The Red China series by Frank Wen and the cultural features ("Word a Day" and "East Wind") are entertaining as well as educational. Count on us to be regular readers.

Sincerely,
GARY KEE TOM

NOT EVERY ISSUE

Queens are nice to look at, but not every issue and every other page. Please?

BUD LEE,
San Francisco

(Queens are nice to look at — right, so we don't promise a definite yes. However, a de-escalation of beauty contest photos is in the workings. — Editor.)

(Letters to the Editor on any subject of general interest are welcome. They may be sent to 863 Stockton St., kept brief — 150 words maximum, and signed. We will withhold names from publication when requested.)

We need you . . .

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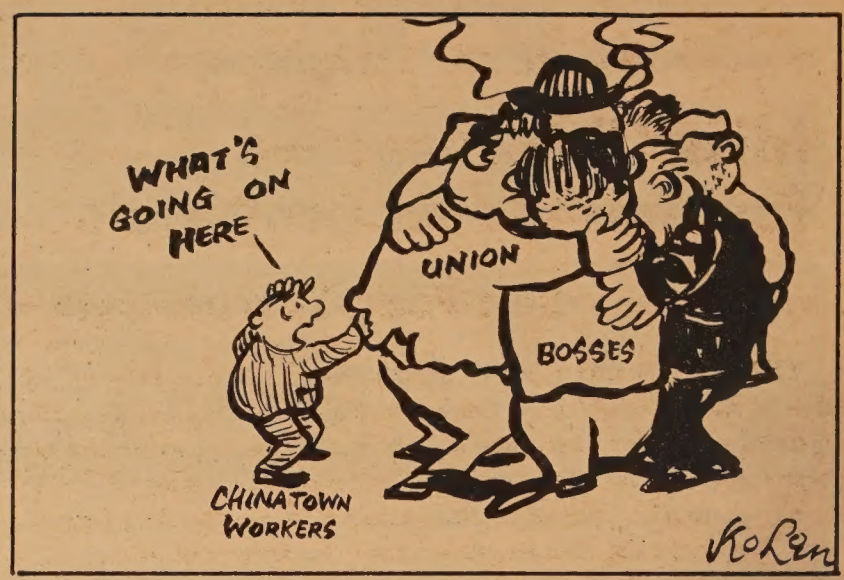

FORUM

YOUTH'S 'NOBLER RACE'

(Editor's Note: The author is a student at Shimer College in Mt. Carroll, Illinois.)

Christopher Chow

Overseas Chinese in the United States have been fond of calling themselves "Chinese-Americans".

But characteristic of the new generation of young people, our youth pledge allegiance to a higher and greater and nobler race: the race of humanity.

There is a new feeling in the wind. The youth of America do not want to be burdened or shackled with the prejudices and barriers of class lines and racial identities.

It is no longer a search for "identity". Their mission has become a quest for "usefulness". They feel an irresistable urge, a need to use their energies and their minds in serving people. They, as Arthur Goldberg, do not ask what they need, but where they are needed. Profit is not prosperity. Prosperity is the result of careful usage of profit in creating and building a society that breathes cleanly and lively without the intoxication of waste.

Their lifelong duty and ultimate goal is world peace, humanity freed from ignorance and poverty. They, as their predecessors, are idealistic, even to the point of impracticality, and are striving to right the wrongs wrought by the "other generation" and clean up the mess the older generation created.

But their uniqueness, their difference from the previous idealistic young generations springs from their pioneering, new attitude towards the turbulent, degenerating world that threats to crush and engulf them.

We are not Americans who praise God, mother, and apple pie to the skies. We are not Americans who dumbly accept some of the BS our stale history books tell us or much of the disgustingly naive platitudes parroted by some leaders of the extreme right. Nor do we subscribe to the haplessly insane and enslaving schemes of the extreme left.

We are not the least lacking in courage. We, too, have shed our blood in battlefields around the globe — in Vietnam and elsewhere. But our men not only recognize the pre-eminence of the U.S., but also accept the responsibilities attached to preserving the prestige of our great land.

We acknowledge that America's fate will be the world's. We must exemplify the virtues of democracy. We believe America's task is not forcing "democratic government" down the throats of people who cannot understand us or who are unable at this time to cope with the overwhelming problems and processes of establishing and maintaining such a government.

We firmly believe America's mission is to prove the greatness and justice of a democracy. We must prove to the world our "arrogance of power" will give way to a passion for bringing the poor and the rich closer together. We must demonstrate the strength of America — not in its ability to annihilate foreign governments, not in its ability to produce and produce until production becomes our master and waste and pollution our rulers — but in its success in providing the opportunities for any person to be economically prosperous, to live where he chooses, to realize the scope of an individual's creativity and industry.

Under the aegis of human love and understanding, Americans will view the world not as separate countries to which we can bring "freedom" but as one body of men to which we can give our experience and our example.

We are not Chinese first and citizens second. Nor are we U.S. citizens first and Chinese second. But we are Americans — Americans being the name we give to those who are men of and for the world. American because we owe our humanitarian crusade for social, economic and political progress to the bold and pioneering legacy of the Founding Fathers.

The American Chinese, or, for that matter, the American Caucasian, the American Indian, the American Negro, the American Mexican, or whatever, will bear and breed a new American — an "Eagle of the Republic" — revering and honoring its ancestral heritage and blazing new directions in human justice.

This is the New Frontier John Kennedy spoke of. This is the challenge we accept — and will fulfill, God willing.

Whatever's right

Miss Chinatown—a few immodest proposals

Ben Fong-Torres

THREE OLD LADIES stared through the Stockton St. store window at the photos of Miss Chinatown contenders, Monday-morning quarterbacking on which one had the best-shaped nose, neatest hair, best speech, nicest name, and most natural complexion.

So, obviously, interest in the annual beauty contest is lingering on. But so do the complaints — about the many and boring introductory speeches, the sometimes sad lack of "talent" displayed by some would-be queens, and the generally still amateurish level the pageant seems to be stuck on.

I haven't had the fortune of witnessing one of these pageants yet, but almost every February I've been subjected to the drones of off-key singing and off-balanced chatter through the magic of my mother's radio. So I'm more than familiar with the rites and more than willing to offer a master plan for revamping the whole show. With these changes instituted, succeeding pageants should have no trouble attracting more than parent-pushed virgins, beauty-contest gadflies, dogs from off the streets, and (luckily) a few decent girls.

★ ★ ★

INTRODUCTIONS: Either have the bigwigs stand up, all at once for a collective bow, or forget them. If they're well known enough to receive applause, they don't need to be introduced; if they're not, they should be out meeting people, not boring them with mundane speeches or sitting on their hands waiting for the masses to cheer.

Easiest answer would be a mass rising of these higher-ups. The MC'd say, "Now, THESE men certainly don't need any introduction, I'm sure — so siddown, guys." Sure grace.

THE GIRLS: We must promote the pageant all year long so that girls from all over the country (not just San Francisco, Hawaii and Sacramento) will claw at the chance to participate. Necessarily, the publicity will include outright lies, but the returns should more than offset the initial feelings of guilt.

Contestants, however, should not be expected to work overtime, scurrying from banquet to banquet smiling their big, sincere smiles while worrying about changing, getting ready for the pageant, and maintaining composure. One big banquet, at which the girls engage in, say, an eating contest (to be tallied as part of the final score) should be enough.

The girls, to protect the eyes of the public, should go through preliminary judging. Entry photographs are deceiving, since many Chinese fathers are quite adept at retouching portraits with brush pens. Complete maggots should be given plane fare home, along with an Avis button.

★ ★ ★

TALENT: Eliminate this portion and extend the swimsuit competition by at least an hour. This will display our recognition of what is more and more becoming known as true talent.

IMPROMPTU CHATTER: Modern times should dictate updated questions. "Do you indulge?" (in grass, not sex); "What kind of guys do you date?" (meaning races, not personality traits); and "What are your favorite pastimes?" (protest movements, not hobbies).

Of course, the preservation of Oriental culture is desirable, so the girls should continue to be asked to speak Chinese. But I'd venture to say, to be realistic, that "How are you?" "I am fine," and "Do you have any money?" should be judged sufficient for most girls.

EQUALITY OF GRACE: The problem of general inequity — because some girls are professional models while others have barely learned to walk — was the most perplexing of all, but I've got the solution: From now on, all the girls move to and from center stage in a rickshaw, pulled by their various sponsors.

A rickshaw race may become an early feature, with the slowest-moving contestant ousted as overweight.

TIME AND PLACE: Saturdays are fine, but we must accommodate all the people who want to see the pageant. Therefore, the event should be moved to the Cow Palace, so that 10,000 more may witness the show; so that citizens from all over the Bay Area can attend, and mainly, so that the snorting from the Establishment, after my ideas are instituted, will seem all the more appropriate.

People and Places

It's "Bomb Day" in MARYSVILLE. . . . More than 5,000 visitors are expected to attend one of the more colorful festivals in the lower Sacramento Valley — Marysville's annual Bok Kai Festival.

Beginning at 11 a.m. today (March 11) with a parade, the two-day event features the firing of good luck aerial bombs and dance festivals, with proceeds going to the upkeep of the Bok Kai Temple on Marysville's river front.

* * *

Private services were conducted in BERKELEY last week for Jacob Fong, 53, UC professor of medical microbiology and immunology, who died after a brief illness.

Dr. Fong, a native of Canton, joined UC as an instructor in 1946 and became a full professor in 1960. He is survived by his widow, Rose; a son, Alan and a brother, Berkeley physician Dr. David Fong.

* * *

Merritt College in OAKLAND is one of the nation's few junior colleges offering Chinese language courses transferable to four-year colleges.

The courses, in conversational Chinese Mandarin and written Chinese, are taught by Robert C. M. Chin, formerly a teacher at the American Academy of Asian Studies in San Francisco.

Merritt is at 5714 Grove St.

* * *

Ben Hong of SALINAS is among high school students competing today for cash prizes in the 8th Annual Central Mathematics Contest.

Hong, one of 93 contestants from 47 area high schools, will be representing Salinas High in the contest, being conducted in San Jose.

* * *

Norman Wong has been named to the Board of Directors for the SAN JOAQUIN County United Crusade drive.

* * *

The SAN JOSE National Dollar Store has a new manager, William W. Wong of Grass Valley. The store's headquarters are in San Francisco, and the chain of Dollar Stores extends through five states with 49 outlets.

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上海酒樓
Shanghai Low

Mod Fashions; Prizes in Square-Circle Club Show

SAN FRANCISCO — The Square and Circle Club's spring fund-raising event will be a big one, featuring a boutique-style fashion show-luncheon and a wealth of contest prizes.

Scheduled for noon today (Mar. 11) at the Sheraton-Palace Hotel, the event's proceeds go toward various educational and recreational projects of Square and Circle, the oldest Chinese women's community service group in the country.

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To all our Chinese friends:

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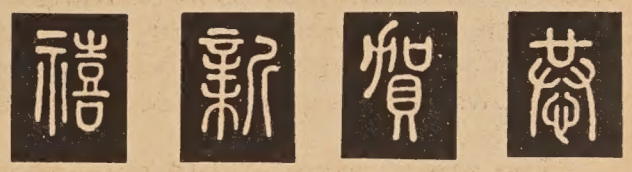
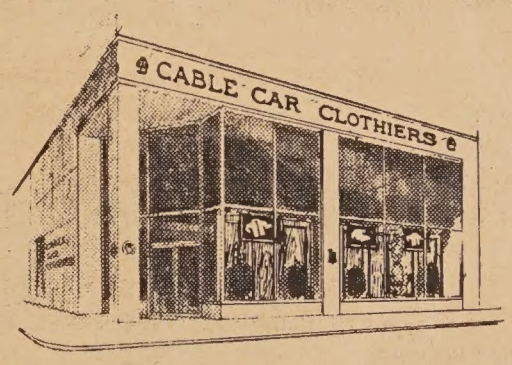
All information furnished us will be kept strictly confidential. Special interviews can be arranged for ladies either at our office on weekends or at the registrant's home.

A brochure will be sent in a plain envelope upon request. We welcome both men and women registrants from all parts of the country.

Mrs. Ida P. Au, Director
Mrs. Aida A. Hom, Manager



CABLE CAR CLOTHIERS: SAN FRANCISCO'S GREAT NATURAL SHOULDER STORE SINCE 1946



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S.F. Mime Troupe - - a defense

By Katheryn Fong

The scene is a men's room of a plush restaurant. Two patrons, a white man and an affluent Negro stand tensed before a Negro dishwasher who has a switchblade pointed at them and says: "I don't know which one of you I hate most!"

This segment is part of a skit performed by the San Francisco Mime Troupe at the Geary Temple Saturday night which depicted the conflicts between the classes that arise within the color line. An upper-class Negro puts down another Negro for using the toilet before the white man. When the dishwasher cusses at his "blood" brother, the white man embraces the other Negro and consolingly says, "I see what you're up against."

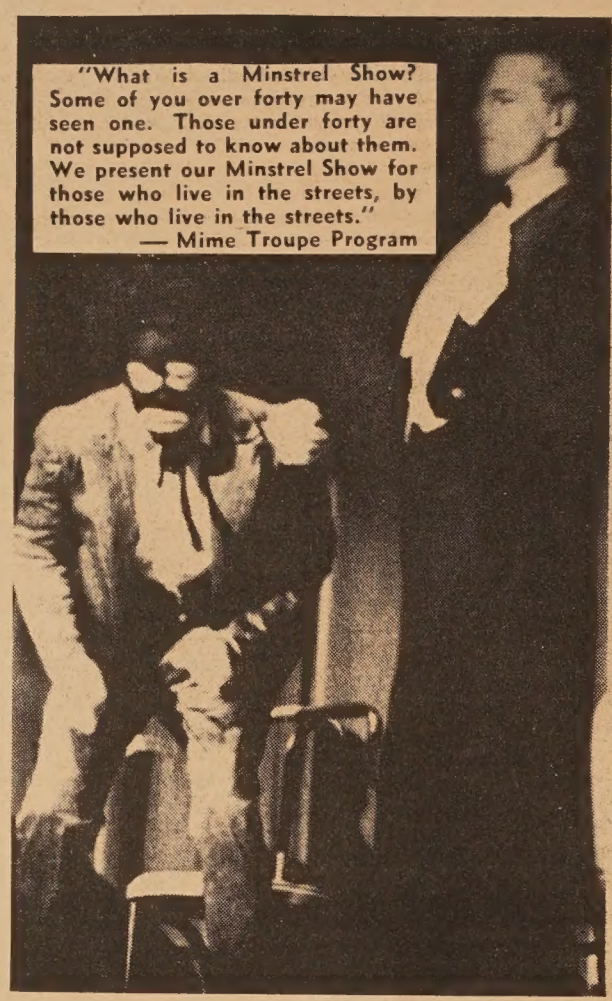
Acts as poignant as this scene came in rapid fire succession during the two and a half hour show.

The imitation of a white girl by a black man wearing a mask carried the vanity and all the nose-in-the-air attitudes of the hung-up chick wanting to do her good deed to the Negroes. It is humorous and yet the lines "she" says after going to bed with a Negro are frightening because her expectations and his attitudes do not coincide. She wanted to show her "liberalism" and he thought she only wanted sex.

Criticism that the Mime Troupe is "vulgar" denies the realistic language that people use to reflect an emotion. Can you imagine someone being insulted, kicked, or knifed and then hollering "gosh darn you," or "you naughty boy?" The quantity and realism of the "sexual" contents are shocking in that they are unorthodox in a stage presentation.

The satire of "Civil Rights in a Cracker Barrell" is conscience-stirring because it says outright what people think and feel about the Negro. Skits like the cop shooting the unarmed Negro teenager or the two Negro teenagers knifing a cop make the audience uncomfortable because the scenes are held in silent frozen motion for hour-like seconds. The crash of a tambourine and the white master of ceremonies break the silence and let the audience exhale again.

The black-faced Minstrels bring back the stereotyped Negro with all the bad things in his character and show how beautiful and funny this person can be. They take the characteristics most often looked down on by the upper echelons and make people laugh at them and go away loving them.



CENTER MEN — On stage, the San Francisco Mime Troupe weaves its vitriolic puns, gags, and skits around the "white man" and the stereotyped black man. The emcee plays the part of the white.

— Photo by Bob Hirschfeld

CHINESE WORD-A-DAY

BY GORDON LEW

"COLD"

Three thousand years ago this character "cold" was the picture of a man preparing for winter in his house. The bronze inscriptions show us the character "cold" is represented by the profile of a man, surrounded by four stalks of hay, standing on ice inside a house. The hay was used for filling the holes in the wall and when made into plaster, closing the windows. As you can see, in ancient China, the poor folks may have had to sacrifice the views in order to keep the cold air out.

Later this character suffered a little revision here and there. The walls were shortened, only the roof is visible. The ice (which is represented by two dots) is still there. But the stalks of hay have somehow joined together to eliminate the man of the house. (Maybe the weather got too cold, and he left for a cup of hot tea. . . .)

Mandarin **HAN** Cantonese **HAWN**

Sometimes this character also means "poor." Thus, "cold scholar" means a poor professor; poor man's daughter is a "cold girl," and "cold-bitter" is poverty stricken.

"Cold jade" is the nickname for bamboo. "Hurt cold" is typhoid. The Cantonese call a miser a "lonely cold" person . . . and "cold fire chicken" is a cold turkey!

THE S.F. MIME TROUPE . . . . .

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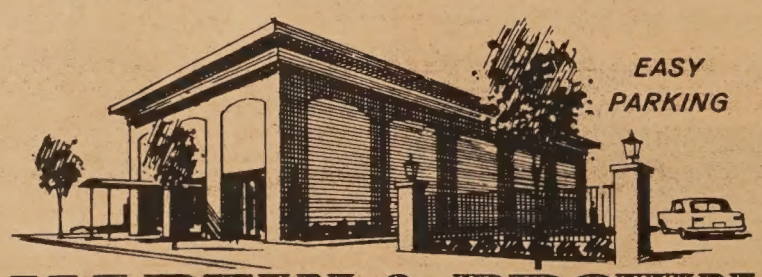

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Chinese-American Race Relations

James W. Chin

Among the Chinese in San Francisco, no topic is more controversial than the issue of race relations between Caucasians and Orientals. In contrast to the Negro civil rights movement where the Negroes have an unmistakably clearcut picture of white America's inequitable practices and motives, the Chinese-Americans remain split in their interpretations of racial discrimination in the American society, and how these practices affect them.

The present dialogue on this subject takes many forms and hues, but it can be categorized into two basic polarizations. The more prevalent position among Chinese-Americans is that Oriental-Caucasian relationships are based on class distinctions. That is to say, an individual must "earn" his position in this society and if a person wants to be accepted, he must work hard to acquire the symbols of success such as wealth, property, education, profession, and must cultivate a popular, pleasing personality. According to this ideology, those who complain about the inequities of the American society are merely maladjusted because they lack the personal virtues and qualities required for success in a competitive society.

In their quest for the American dream, some of these status-oriented Chinese have acquired a rejection of anything Chinese and make a deliberate effort to avoid other Chinese — a reflection of "self-hatred," and of shame at being Chinese.

On the other extreme, there are those who have withdrawn into a ghetto-like existence in Chinatown. Their alienation from the mainstream of the American society takes the form of associating primarily with other Chinese — to the exclusion of other ethnic groups. In San Francisco Chinatown, one can see the products of this type of isolation. Many Chinese-Americans have developed so-called "Chinatown accents" in varying degrees, often obstacles when they seek employment outside of Chinatown. Even the Chinese-Americans who briefly venture forth into colleges and universities to obtain an education select their friends and associates along ethnic lines. The problem is compounded because their long isolation from the American society causes these same individuals to feel very uncomfortable with any people other than those of Chinese ancestry.

It is true that certain Chinese who have achieved a relative amount of success have been able to gain a modicum of genuine acceptance, even to the extent of intermarrying with Caucasians. Just as in the current controversy over "black" and "white" power, the green power of the dollar will ultimately prove most potent. But in the quest to join the mainstream of American life (via material success and Americanization), it would be a shame to see the type of self-denigration by such acts as operating on one's eyes in order to Westernize their shape or to change one's surname from Wong to Wright in order to gain social acceptability, or as one Chinese-American stated, "I hate some Chinese . . . the buck tooth, flat nose, and pidgin English."

Obviously the variable of being Chinese in America is not irrelevant in our society, but how it affects the individual must still be a personal matter. Hopefully, there are better alternatives than, on the one hand, identifying with the majority culture so strongly that one develops a type of self-hatred for one's own cultural and physical characteristics, or on the other hand withdrawing to a ghetto-like existence in Chinatown.

In spite of the many generalizations made on the subject of race relations, ultimately, interracial relations must be reduced to the interpersonal level. It is from these intimate, close relationships between individuals interacting as fellow human beings (and not as members of different ethnic groups) which should determine how Chinese-Americans perceive their role in this society.

Around the World

(Continued from Page 1)

for patience, emphasizing, "We must persevere" to get the Viet Cong to negotiate.

SAIGON — When South Vietnam institutes its new constitution this spring, it may also be greeting a new U.S. ambassador.

Henry Cabot Lodge, according to informed sources, has asked President Johnson to begin seeking a successor by May. Lodge is expected to remain on the job, however, until the new constitution is in operation.

MOSCOW — U.S. escalation of the Vietnam war, Soviet Premier Alexei Kosygin has warned, will bring retaliatory increases in Communist aid to North Vietnam.

Speaking at an election rally, Kosygin denounced Washington's rejection of a North Vietnam offer for peace talks — in return for an unconditional halt in U.S. bombing raids.

AUSTIN — President Johnson's newly-announced decisions for changes of the draft law, if okayed by Congress, will effect, within two years, the following:

- A call-up, by lottery, of younger men first — a reversal of current policy;
- Abolishment of deferments for graduate students except those preparing to be doctors, dentists, or ministers;
- and elimination of deferments for fathers and men in so-called essential occupations.

Further, Johnson acted to keep the reserves from becoming a paradise for "draft-dodgers". He instructed Defense Secretary Robert McNamara to give priority to reserve signups to youths between 17 and 18½ — before they are dunked into the draft pools.

The present draft system expires this June.

TOKYO — Indonesian President Sukarno's fourth wife, Ratna Sari Dewi, presented the recently bounced leader with a bouncing baby girl.

The baby, born by Caesarian section, is expected to be named Kartika Sari — "Essence of the Flowers".

SAN FRANCISCO — April 9 to 16 will be Florentine Festival Week, Mayor Shelley has announced.

During the span, a program of events, all designed to raise money for relief of Italian flood victims and restoration of art treasures, will be presented.

Florence, Italy has been the object of a multitude of charity projects since it was swamped by floods last fall.

HAIGHT-ASHBURY— Bananas, revealed by the Berkeley Barb last week to contain hallucinatory ingredients, have yet to go underground.

Sales of the fruit, whose skin flakes, when dried, are supposed to give smokers a "mild high", according to the hippie paper, are normal, City grocers reported.

Banana expert Jim Vaszko told East/West that "As far as I can see, more people are still slipping on the peels than flipping on them."

Burton: Cut unnecessary 'coolie' laws

Congressman Phillip Burton of San Francisco and Spark M. Matsunaga of Hawaii are co-sponsors of legislation to eliminate references to "coolie trade" from century-old federal laws.

The Democratic congressmen said the particular laws no longer serve any practical purpose and the term "coolie" has an undesirable connotation among many people both in the United States and other parts of the world.

The laws, Burton explained, were enacted in 1862 to prohibit the procuring, transportation, disposition, sale or transfer of Oriental persons to be held in service as servants or apprentices. He said the Justice Department has said the laws are no longer necessary under the more enlightened social, economic and political conditions of today.

Badminton Club Still Celebrating

SAN FRANCISCO—The Chinatown Badminton Club is host this Saturday (Mar. 18) to its Second Post Annual Chinese New Year's dinner and dance.

The fest takes place at the Kuo Wah Restaurant at 950 Grant Ave. The banquet dinner will begin with a mixer at 6; dinner is at 6:30, and dancing starts at 9 p.m.

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Fresno's Fallen Temple

Exactly one hundred years ago, in 1867, the sturdy Chinese construction crews of thousands poured across the top of the rugged, snow-capped mountains of the Sierra. The Chinese workers started down the easier eastern slope with their rails, carving a pathway for the great Iron Horse of the Central Pacific Railroad of California.

The crews of Chinese had carried on its struggle to keep a date with destiny at Promontory Point, although they did not know it. They only knew they were being paid one dollar a day to lay rail ties and tracks. Working literally with simple hand tool as picks, shovels, wicker-baskets, hand carts, and black powder like dynamite, the Chinese dug and clawed and blasted mountains of rock and dirt until there was a hand-carved shelf for the railroad in the Sierra's granite cliffs.

Work continued in winter in tunnels carved out under 60-foot snowbanks. They conquered the towering Sierra for the Central Pacific with appalling loss of life.

EXTENSION

When the golden spike joined the tracks of the Central Pacific with the tracks of the Union Pacific two years later in 1869 at Utah, the sound of hammer did not die away. The Central Pacific began its rail extension from north to south. The cheap and convenient labor of the Chinese construction crews continued to serve the railroad. By 1872 almost 2,000 Chinese employed by the Central Pacific poured into Madera County at Borden (now marked by the only plaque in the entire area) on their way to Fresno County.

By April, 1872, the rail tracks reached the Sinks of Dry Creek which came to be known as Fresno Station. A new town began to grow when Sycamore's residents moved to Fresno Station after they learned the railroad had by-passed them in favor of the Sinks of Dry Creek.

By 1874, the eastern side of Fresno Station boasted 600 residents, 20 saloons, and a cemetery at what is now Stanislaus and "M" Streets, with an addition of a larger Chinese colony on the west side of the railroad depot.

STABILITY

As the tracks moved southward, many Chinese workers in the railroad left their strenuous labor for other less demanding work in the mines and in the fields. With stability of labor in the mines and in the lands, the Chinese began to group together with their own people from the same districts and villages in Kwangtung, China. The Cantonese formed clans which grew into larger organizations known as Benevolent Associations. The many problems and difficulties of the Chinese in a foreign land were settled among themselves in these associations.

The benevolent associations became centers where the Chinese members could meet for business or social activities. Temple Joss-houses also were built to serve the Chinese people as houses of worship. The deities and religious altars were shipped from China.

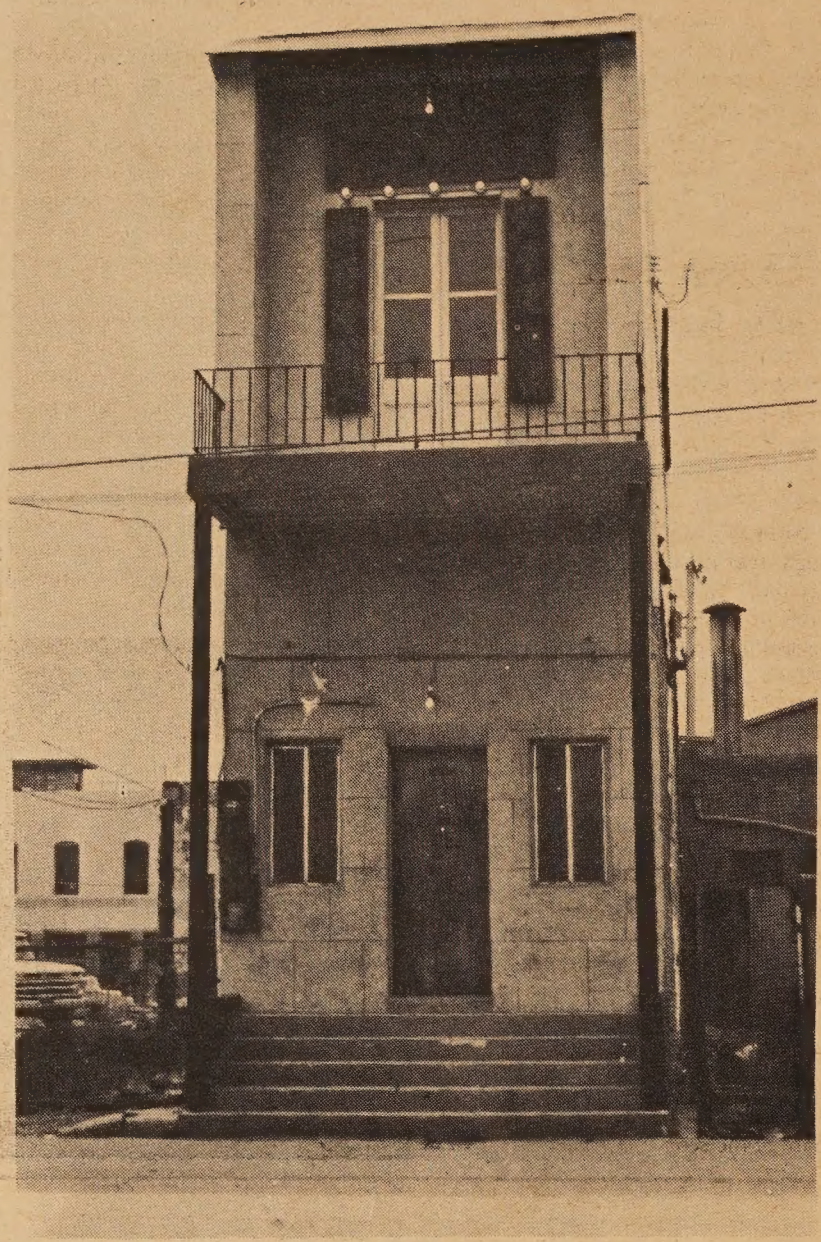
An interesting example of a Chinese Temple is located in Weaverville. It became a California Historical Monument in 1956. However, the oldest temple in America, better-known as the Kong Chow Temple, is in San Francisco's famous Chinatown.

TEMPLE TOPPLED

The Chinese community's temple of worship in Fresno's Chinatown was demolished in 1965. The last remaining Joss House in Fresno suffered a like fate soon after the Chinese New Year. Chinese almanacs list 1967 as the Year of the Ram (Lamb, Sheep and Goat). The lamb was used for sacrificial purpose in China as early as 22 B.C. It is said to accept death submissively and, therefore, considered a symbol of acquiescence. Prophetically, the temple of worship of the Sam Yup Association in Fresno has submitted to the unrelenting God of Progress.

Sam Yup Association represents the people of Nom Hoy, Poon Yeu, Suen Duck and Fah Yuen from the village areas of Sam Yup in the Kong Chow district of Kwangtung, China. The Association's Temple in Fresno, located at 1023 China Alley, had served its family members throughout the Central California Valley in their religious observances uninterrupted since it first opened its doors 79 years ago, in 1888.

—Ernest Sam, Director
SAM YUP FAMILY ASS'N OF FRESNO



(Photo by Norman Sam.)

Chairman Mao's throne may go to Chou En-lai

(Continued from Page 1)

Party Secretary - General Teng Hsiao-ping to infiltrate and subvert the Maoist Red Guards.

Another factor is whether Mao Tse-tung has given his premier a free hand or has merely utilized him as a shield to ward off the many arrows of attacks on Mao's policy and thought. Mr. Mao is not a man who would quietly sit aside and let others run the show.

Assuming Chou is given some degree of power to stabilize the ship of state after much buffeting, one might say he is the only man left on the bridge who could steer the ship out of the storm, provided he is the captain and not quartermaster at least during the period of the gale.

In party seniority the premier is on the same level as Mao Tse-tung. Mr. Chou is a native of Chekiang province and received his education first at Nankai University, Tientsin, and later at the University of Paris. When Dr. Sun Yat-sen in 1924 accepted Communist members to join as individuals the cause of the Kuomintang in overthrowing the northern warlords, Chou was among the first batch of Communists to participate in the movement and was made political director of Generalissimo Chiang Kai-shek's military headquarters at Whampoa near Canton. He also served in the same capacity in the Whampoa Military Academy when Lin Piao was a plebe.

The present premier had to get out of his Kuomintang posts in a hurry when the Communists were purged by Chiang Kai-shek in 1926 because of their attempts to overthrow him.

Since then Chou En-lai had been engaged in propaganda and indoctrination work in the Communist forces until the late thirties when the Communist Party declared in 1938 its support of the National Government in fighting Japanese aggression in China. Chou was assigned as liaison officer in wartime capital of Chungking and paved the visit of Chairman Mao to that city to see Chiang Kai-shek.

Speaking French and English, Mr. Chou was popular with American diplomats such as Ambassador Patrick Hurley and his successor, Stuart Leighton, General Joseph Stilwell and General George C. Marshall, as well as American correspondents such as Theodore S. White of Time Magazine and Spencer Moosa of the Associated Press.

Mr. Chou may claim credit in making American statesmen in 1949 believe that Chinese Communists were not Marxists-Leninists-Maoists but social democrats and agrarian reformers. Thus Secretary of State Dean Acheson made known his classic statement that the U. S. government would not intervene in the critical civil war until "the dust is settled."

Because of this brilliant feat, Chou's star has been on the ascendency. He has a charming personality, a persuasive tongue and a semblance of sincerity that easily carries away the China experts.

Besides being successful as foreign minister and administrator, Mr. Chou distinguished himself as chairman of People's Political and Consultative Congress, an advisory body consisting of mostly non-Communists at home and overseas Chinese. It may be said that the premier is also successful in subverting Chinese abroad including wealthy people in elite circles.

Mr. Chou is not a rigid Communist like Mao Tse-tung nor so subtle and shrewd as Liu Shao-chi. Definitely the premier cannot be compared as the palace guards, Chen Po-ta, Kang Sheng, Chiang Ching and Lin Piao but may be said to be interested primarily in feathering his own nest.

Chicago profs mull China woes

SAN FRANCISCO — China's headaches will be examined at an all-day seminar in Chinatown next Saturday.

Several well-known University of Chicago professors — headed by history and political science professor Hans Morgenthau — will participate.

Morgenthau will address a luncheon session on U.S. policy in Asia.

Scheduled to be conducted at the Empress of China restaurant, the seminar will also feature Ping-ti Ho, Tang Tsou, Albert Wohlstetter, Norton S. Ginsburg, Robert Dernberger, and Charles U. Daly.

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East wind

No Peace . . .

When there are lots of stars in the sky,
the moon will not be bright;
When there are lots of bumps on the ground,
the road will not be smooth;
When there are lots of fish in the river;
the water will not be clear;
When there are lots of bureaucrats in town;
the world will not be peaceful.

This folksong was very popular around the last years of the Ch'ing Dynasty. According to some scholars it was originated from Southwest China's Yunan province.

The people's hatred of the government and its commissioned officers was well-known during that time, and there were many protest songs such as this one circulating among the masses.

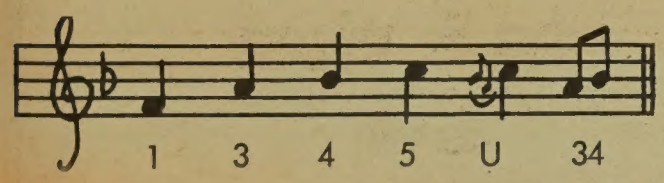
天上星多月不明，
地上坑多路不平，
河中魚多攪濁水，
世上官多不太平！

1. 天 上 星 多 月 不 明
Sky Above Star Plenty Moon Not Bright
2. 地 上 坑 多 路 不 平
Land Above hole Plenty Road Not Even
3. 河 中 魚 多 攪 濁 水
River Middle Fish Plenty Stir Muddy Water
4. 世 上 官 多 不 太 平
World Above Official Plenty No Peace

MANDARIN (Wade-Giles)
1. T'ien Shang Hsing Tó Yüeh Pū Ming
2. Tì Shang K'eng Tó Lù Pū P'ing
3. Hó Chung Yü Tó Chiaŏ Chó Shuĭ
4. Shih Shang Kuan Tó Pū T'ai P'ing

MANDARIN (Yale)
1. Tyan Shang Sing Dwó Ywè Bū Ming
2. Tì Shang Keng Dwó Lù Bū Ping
3. Hé Jung Yú Dwó Jyaŭ Jwó Shwei
4. Shr Shang Gwan Dwó Bū Tài Ping

CANTONESE (Lew)
1. Teen Soeung Sing Daw Yuet But Ming
5 3 5 5 3 5 1
2. Dei Soeung Hahng Daw Lo But Ping
3 3 5 5 3 5 1
3. Haw Jo-ng Yue Daw Gab-ow Jo-k Soeue
1 5 1 5 U 3 U
4. Saiee Soeung Gwoon Daw But Tai Ping
4 3 5 5 5 4 1



Rev. Larry Wong

8-point EOC 'Task List'

(Continued from Page 1)

ness in program implementation. Our Community's needs in education, especially in language skills are increasing each day, and

"8) Recreation and culture: this task is a natural one after the others have been facilitated. History has shown that when the basic needs of man are met he tends to develop recreation and a highly cultured society."

"We often speak of Chinatown as a Community," the departed Rev. Wong asked, "but does a sense of Community actually exist? Does our Community's various elements: business, social, religious, fraternal, family, cultural, educational, professional and political have any sense of each other?"

There have been too few participants in Community affairs and decisions; and leaders and commitments are too often fragmented, he said. "We must be able to discover ways and means to rediscover and unite and utilize the young adults; We must provide strong foci to rally the concerned and provide meaningful channels for effective expression."

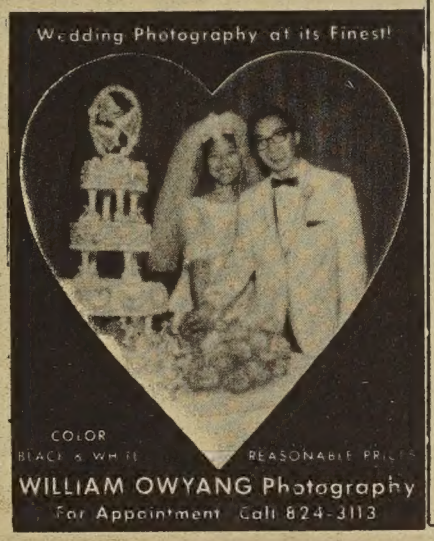
Laura Tom gets US Army honor

OAKLAND — A Castro Valley resident, Miss Laura Tom, has received the Army's second highest award for civilians at Oakland Army Base.

Miss Tom, 5637 Greenridge Road, was presented the Meritorious Civilian Service Award for her work as assistant chief of the Transportation Division of the Military Ocean Terminal, Bay Area (MOTBA), the largest military port complex in the U.S.

The bronze engraved medal and citation certificate were presented to Miss Tom by Brigadier General John D. Crowley, commander of the parent organization, West Area, Military Traffic Management and Terminal Service.

Miss Tom is a member of the National Defense Transportation Association and the University of California Industrial Relations Alumni Association. She is also a member of the Women's Club of San Francisco.



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Parade Winners

Winners in Chinese New Year Parade were announced today by the contest judges and the Chinese Chamber of Commerce in conjunction with the San Francisco Convention & Visitors Bureau.

Prizes totaling $3200 in cash plus various trophies were awarded the following units, according to Parade Director Charles P. Teevin. First prize winners follow:

MILITARY UNITS

Best Band — San Diego Marine Corps.
Best Drill Team—U.S.S. Topeka Marine Corps.
Best Marching Unit—U. S. Coast Guard.

CHINESE UNITS

Best Chinese Float—Cathay Post, American Legion.
Best Drill Team—St. Mary's Girls.
Best Drum Corps — Sacramento Community Center.
Best Parade Unit — Sacramento Community Center.
Best Marching Unit—Cathay Post, American Legion.
Chinese Novelty Unit — Cameron House Court Jesters.

CIVILIAN UNITS

Best Float—Harold's Club of Reno.
Best Parade Band—City of Commerce.
Best High School Band—San Mateo High School.
Best Drum and Bugle Corps — Princemen.
Best Sr. Majorette Corps—Olmstead 49's.
Best Jr. Majorette Corps — The Weldonians.
Best Sr. Majorette—Chris Murata.
Best Jr. Majorette — Denise Escola.

Second prize winners were:

MILITARY UNITS

Best Band—Sixth U. S. Army Band.
Best Drill Team—Mare Island Naval Schools Command.
Best Marching Team—Two Rock Ranch Station Honor Guard.

CHINESE UNITS

Best Float—Chinse Optomist Club.
Best Drill Team—Chinese Central Hi School.
Best Drum Corp.—St. Mary's Chinese Girls.
Best Parade Unit—St. Mary's Chinese Girls.
Best Marching Unit — Sunshine Church Boy Scouts.

CIVILIAN UNITS

Best Float—Lt. Billy Paulson Post No. 6849 V.F.W., Spreckles, Calif.
Best Parade Band—Son's Long Beach Band.
Best Drum and Bugle Corps — High School.
Best Drum and Bugle Corps — Troop 58 Boy Scouts.
Best Sr. Majorette Corps—Sacramento Saddleites.
Best Jr. Majorette Corps — Gailettes.
Best Sr. Majorette—Shay Leach.
Best Jr. Majorette—Ramona Winter.

The Sweepstakes Award for the best **Theme Float**, won by the "Year of the Horse brings in the Year of the Ram."

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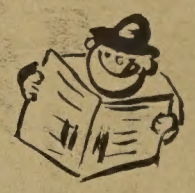

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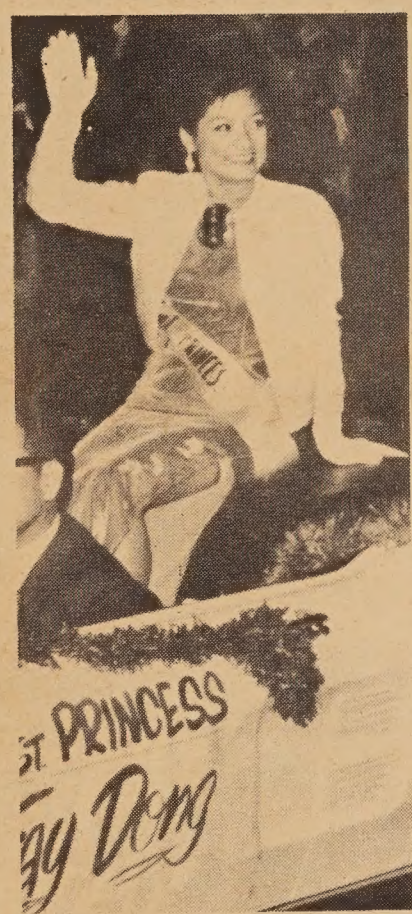

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新第五篇

新春佳節，高芬先生特爲余與老江放假四日。此爲余在高家工作十年來之首次。丁未新年逢星期四，因不用返工，乃回舊房煑餐，幷約潔芳來食，潔芳下午六時方能回家，過去農曆新年照常工作，幷不覺得有新年意味，今年元旦，與潔芳共渡新歲，則似有溫暖之感也。

潔芳是日穿紅色西服，畧塗脂粉，明艷照人，余在煑餐時，彼爲余收拾房間，儼然以主婦自居，余性慵懶，留在華埠之房間除坐立之數尺地方外，其餘各處均什亂無章，罕有收拾。嘗憶胡適生前，當局曾邀之出任某要職，胡氏拒之，理由爲「余管理一張書枱亦無辦法，東西零亂，如何能管一機構」，此語甚雋永，後胡氏卒任駐美大使，不知其書枱是否有女書記代爲收拾？余則難改習性，亦無機緣做官，如幸而獲潔芳作終身伴侶，則室內可望較爲整潔也。

余是日晚餐，乃沿中國習俗，以蠔豉、紹菜、發菜、生菜、茨菇等作料烹飪，潔芳自小在廣州長大，對家鄉習俗未盡了了，而對烹飪一門，雖畧懂得，相非精於此道。當晚彼在旁觀余煑餐，甚感興趣，幷笑余成副「住家男人」相。

余幼時生長鄉間，對家鄉風俗印象甚深，如團年守歲，拜年，開年，開燈，拜祖等仍存于記憶錦盒中，余雖非善感之人，但對時節氣氛則常引起感觸也。

潔芳酒量甚淺，余則曾躭於酒，但酒量仍在。是日余爲慶新歲，特備玫瑰露酒一罇，此酒爲老江年前所贈，余珍藏至今，得與蜜友共飲，亦人生快事也。

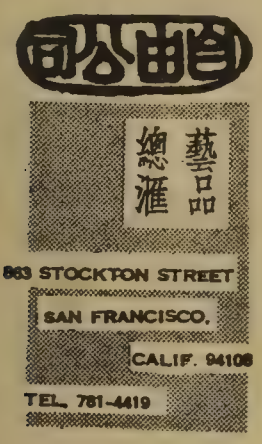
余舉杯與潔芳共慶新歲，各默禱一願。余盡一杯，潔芳則稍爲沾唇，彼不知玫瑰露入喉香醇而酒力相當强也，所以雖然每次稍爲沾唇，未幾亦一杯盡矣。

潔芳以酡顏相向，酒後笑語嚶嚶，毫無拘束，彼詢余曾默誌何願，余曰：「既屬默誌，則不宜宣諸於口也。」

潔芳曰：「各以紙書下如何？」

余曰：「善」，兩人乃以紙條書下心願。余所書爲「但願人長久。」潔芳則書：「花好月圓」。

潔芳持余所書之紙條良久不語，忽再向余索酒，謂爲「人長久」乾一杯，余相從，但潔芳顯然不勝酒力，未幾玉山倒頹，醉臥余床上，竟夕未醒，余則床前相陪，未嘗瞌眼也，想起「賣油郎獨佔花魁」故事，則雖苦亦甜焉。（本篇完，全文未完）



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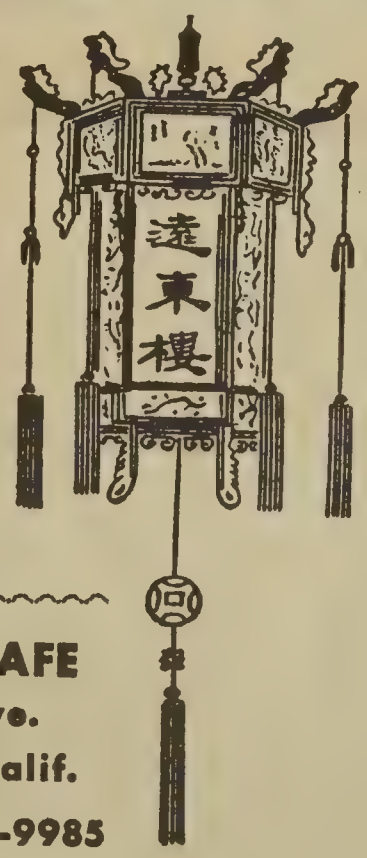

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賭論

衆議堂

拿華打算是美國一個較落後的省份，但以賭起家，該省人民的平均收入竟爲美國各省之冠。拿省著名的賭城包括拉士委斯加，李糯和太浩湖。

人性似乎和賭性分不開，人生際遇，機緣是可遇而不可求，頗和賭博相似。人性的矛盾，也在賭博上表現得最尖銳，舉一個簡單的例子來說，如果在百貨公司買東西有人少給你一毫錢，你會斤斤計較，但在賭場一擲千金，輸了也毫不後悔。還有賭「搖錢機」（吃角子老虎）的人，如果以管理機器的工資標準計算，給他三塊錢一小時他也不幹，但他却心安理得地白白做了一場空工而還倒貼金錢。

發明「搖錢機」的人是最聰明的，機器看來鐵面無私，你大力搖牠或輕輕地搖牠都無動於中，你輸了錢罵牠打牠牠也能挨受，應用搖錢機爲賭具的人很懂得羣衆心理，人類大多是現實的，當他搖了一次「滿貫」的時候，金錢驟下，機器笛鳴；你好像一個勝利的英雄一樣，傲傲然在接受羣衆的羨慕，使你再也不計較你餵機器不知餵了多少錢了。

有人說中國人好賭，這也不盡然，英國是一個紳士國家，其賭風是世界聞名的。

說中國人好賭，或以華埠爲例，每天平均到李糯去的，會有一二百人，輸在李糯的金錢每天也有一萬幾千，全年計算便有幾百萬元了。其實這並不與好賭有關，分折到賭城去的華僑，坐賭場接送招待巴士去的，大多是上了年紀的人，他們平日沒有適當的娛樂，化幾塊錢坐巴士免費招待兩餐，也算是消遣之一，有的休工無處去，樂得去做一次「發財夢」，許多人對現實失望時，會追求「夢」的慰藉，這等人是不計較夢醒的痛苦的。

好賭之人，會傾家蕩產。聽說華北大戶人家，生下兒子，自小以鴉片烟噴鼻，使之上癮，據稱食鴉片雖可使人喪志，但不會傾家蕩產，則祖傳物業，不怕花去，若生個賭仔，則百萬家財亦可化爲烏有云。

有一個這樣的故事，一好賭者爲了在親友面前表示決心戒賭，乃以刀斬手指悔過，親友憐其遇，給錢使之就醫，但好賭者有了錢，却沒有去見醫生而跑往賭場去。可知戒賭之難。

拿華打省有三大主要收入，礦產每年一億二千五百萬，賭稅一億二千萬，牛肉出產四千萬，如果人人到賭城去要贏錢的，拿華打省便會破產了，由此賭輸的人大可告慰，你們對拿省可算「熱心公益」（仁）

有三僑婦，均四邑人，在市作頓街乘車至下埠，互相禮讓，上車後彼此爭付車資。三婦均操四邑話，甲婦曰：「我來A（付給也）。」乙婦拒之曰：「唔好意思，我來B（俾）。」丙婦忽作驚懼狀曰：「C（死）咯，我失去銀包都語D（知道也）」

司機不知彼等所談何事，但彼等確在講英文ABCD也。

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陳寶珠與蕭芳芳爭奪粵語片后座

原來情同姐妹而今演成敵對

各有乃母策劃展開宣傳攻勢

香港粵語片女明星陳寶珠與蕭芳芳，素來是情同姐妹，而且，兩人也是拍片的老搭檔，可是，自從去年兩人在粵語片圈中竄紅之後，兩人的友誼就起了變化，發展到現在，兩人已經成爲對頭了。

陳寶珠與蕭芳芳的情感轉壞，據粵語片圈中的影人說，並不是私人間的關係，而是電影事業方面的影響。因爲，今天的香港粵語片已是陳寶珠與蕭芳芳兩人的天下，由於名氣與地位上的相爭，就形成了一山難容兩虎之勢。

香港的粵語圈與國語圈的情形略有不同之處，國語片的發行網較廣，而且主要市場是在星馬、台灣與香港，國語明星是爭取這三個市場的觀衆來支持，粵語片就不同了，粵語片的主要市場在香港，星馬次之，台灣又次之，粵語片的明星，是以爭取香港的觀衆爲主，因此，陳寶珠與蕭芳芳，爲了爭取香港的觀衆而起了磨擦。

香港觀衆究竟是支持陳寶珠還是蕭芳芳的呢？這是無人加以統計的，以兩人上映的影片票房來觀察，兩人的影片都很賣座，觀衆對兩人都很喜歡與支持。

陳寶珠與蕭芳芳的友誼，是在去年冬天才發生變化的，當時，是有電影公司請兩人來合演一部影片，陳寶珠與蕭芳芳都不接受，從那時起，兩人就很少接近，也很少見面，就是在公共場所，兩人見了面也不交談，這與她們往時出雙入對，談笑風生的情形完全兩樣。

有些新聞記者追問這件事，陳寶珠推說自己拍片忙，根本無暇交朋友，與蕭芳芳也就少見少談了，記者們問到蕭芳芳，芳芳也是搬出拍片忙的這套話。

由於兩人成了對頭，陳寶珠與蕭芳芳都在各自爭取粵語圈中的影人，乃至爭取觀衆，這兩位粵語女紅星好在都有軍師，在爲她們爭取的工作策劃，推行與宣傳。

陳寶珠的母親，是粵語片中的知名人物，也是粵語圈中的老前輩，人很能幹，女兒的接洽拍片與其他事務，都是由她一手包辦，陳寶珠與蕭芳芳爭粵語片天下，陳母就親自指揮，陳寶珠有了母親的[illegible]助，爭取的工作也[illegible]行得非常順利。可巧的是，蕭芳芳的軍師也是她的母親，蕭母雖然不是廣東人，不是粵語片圈中的工作的人，但是蕭芳芳在國粵語片拍片多年，國粵語片圈中的人，蕭母都甚熟悉，對女兒的爭取工作，也是無往不利，因此，這兩位女明星，都有兩位能幹的母親在幕後幫助，推動發展她們的事業。

今年的農曆春節，陳寶珠在母親的策劃下舉行與影友聯歡，在宣傳上很是熱鬧，蕭母看見陳寶珠佔了上風，也就發起了蕭芳芳的新春裝展出，這項春裝展出將在日內舉行，蕭母並已發出邀柬，請香港的記者攝影記者們到時捧場。

陳寶珠與蕭芳芳的觀衆爭奪戰，積極地一幕一幕展開，究竟誰會奪得香港粵語片的天下呢？據老資格的粵語影人說，香港的觀衆是喜歡陳寶珠、蕭芳芳兩人的，香港的戲院有三條線上映粵語片，因此陳寶珠與蕭芳芳的影片觀衆都愛看，目前的情勢是陳寶珠、蕭芳芳兩大紅星平分香港粵語片天下了。

蕭芳芳

陳寶珠

讚兒

甲：吾兒眞是本事！

乙：如何本事法？

甲：在校，他能頂到先生冇聲出；在家又可代我打牌；隔壁牛仔大他三歲都唔夠他打；只有他搵人笨，有人搵得到佢！

美國萬能，專醫奇難雜症

俄人現最頭痛者，非美國，實中共也，內幕謠傳俄總理高士堅與親信云：

「肥公甚難控制，如何？」

「暗殺之可否？」

「紅衛兵甚利害，近不得也。」

「買通內閣人士如何？」

「江青更利害，行不得也。」

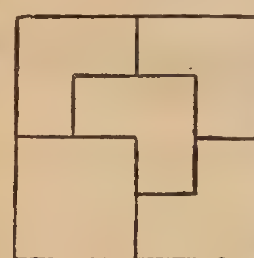
「候老毛出街檢閱十萬紅衛兵時，饗以暗槍，一定中也。」

「苦無內行經驗快手，奈何？」

以後談話內容不詳，唯聞高士堅即派外長葛羅米柯來美向先進學習。因美國萬能，事無大小，向執世界牛耳，包括行刺大人物在內也。

這樣的問題？

一個農夫有一塊很廣濶的農場，那農場是四方形的，現在他老了，便打算把田分給他的四個兒子，不過他自己卻要佔回這田的四分之一，把其中三分一平分給他的四個兒子，請聰明的讀者們代他分分，並繪下一個圖形。（答案）可看左圖：



視覺問題

食客：「你們這裏的牛扒，越來越小了。」

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教理：「新」四誡——

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【香港航訊】正在鬧婚變的男主角秦劍，于二月二十八日晚上向一家香港報紙的記者宣佈了他與太太林翠婚變的祕密，並且將一封林翠最近自倫敦寄給他的來信也在報上製版發表，接近林翠的影人以及林翠的家人說，林翠與秦劍鬧婚變已多時，但兩人都不願意將這件事公開，沒想到在林翠去了英國後，秦劍會將這祕密全盤托出，尤其是公開林翠的來信，秦劍採取此一行動，友好們都感到驚訝，而不知道秦劍的動機何在？

據接近林翠的友好說，秦林的情感破裂以及分居和鬧婚變，林翠都曾告訴影界人士中與她接近的人，林翠說她與丈夫的不動產有兩幢房子，一幢是新界青山別墅，是結婚建的紀念品，另一層樓是婚後買下的太子道的房子，這兩處的不動產都被秦劍賭博典賣抯了，他與秦劍每年所賺的拍片酬勞，也被秦劍輸光了，而且秦劍的賭性不改，繼續的賭下去，在林翠飛倫敦之前的去年農曆除夕秦劍仍然在家裏，沉醉于賭檯上，林翠經過多時的考慮，自感秦劍這樣的賭下去，家庭經濟永遠是拮据的，乃至難以生活下去，因此，林翠就與秦劍提出正式分居，雙方經協議後，林翠就與娘家的人商量，決定她先去倫敦，採望她的妹妹以及處理她與秦劍在倫敦開設的餐館，她的父母則在九龍市區代女兒找覓新居，待林翠偕同妹妹雙雙返同香港後便與父母、哥哥曾江及妹妹等同住，她自己賺的拍片酬勞也歸自己，林翠說這種方式是在她離港之前與秦劍談妥了的。

林翠對友好們談到與丈夫情感破裂要分居的事時，表示她分居後仍然是要陸續拍片以維持自己的生活，但她擔心婚變的消息公開後會影響到她的票房，所以，林翠不但保守祕密，並且在她離港之時，與秦劍在機場還上演了一場送別的假戲，林翠硬拉了丈夫與兒子到機場去送她，故做歡樂之情，林翠這麼做，是要使社會上仍然認爲他們還是一對恩愛夫妻，一個快樂的家庭。

這對明星夫婦鬧婚變的祕密，現在已被男主角秦劍公開了，人在倫敦的女主角林翠將作何感想，不得而知，但林翠的家人及影人友好，却對秦劍頗爲不滿，並指責秦劍：㊀既然公開婚變秘密，又何以要說謊自己早在四年前就戒了賭？實際上秦劍在林翠未去倫敦之前仍然在賭。㊁以七年夫妻的情份上，秦劍公開婚變祕密，最低限度要先徵得太太的同意，或應由雙方發表。㊂林翠下嫁秦劍後，林翠拍片賺的錢，不但供給家庭之用，並且供給秦劍賭博，秦劍並沒有負起做丈夫的責任。

林翠的影人友好及家人說，林翠與秦劍的情感破裂，分居，兩人性格不同祇是原因之一。秦劍嗜賭，將動產不動產都賭光，使家庭的經濟拮据，林翠自感如此下去這個家庭如何維持，心生恐懼，這才是兩人婚變的主要原因。

秦劍與林翠

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4	1	■	2			3
■	5			■	■	
■		■		■	6	
7	■	8			■	
9		■		■	10	■
	■	■	11			■
12				■	13	

直 (1) 古時東漢名將
(2) 李白詩一句
(3) 華人会館之一
(7) "不孝有三"之後句
(10) 溫度計之一種 (等分一百八十度)

横 (2) 天成好事
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門神年畫簡介

王商一

筆者對於研究民俗學素有興趣，爲着補充文字上之不足，於民國二十五年起，就搜集各種民間藝術，以供參考。尤以門神，年畫，三教諸神爲最多，三十年來，因世局多變，流徙各地，行篋所藏，從全國各城市或窮鄉僻壤，收得這類木版彩色藝術品約一千張，收集地區，遠至蒙古，新疆，甘寧西南各省，及海南澳門等處，均已收得。其主要出產地，爲江蘇之桃花塢，天津之楊柳青，廣東之佛山鎮，以及廣州香港。近十年來，筆者旅食香港，曾把全部分爲四大類：（一）門神，（二）灶神，（三）年畫，（四）三教諸神。

中國是個多神國家

中國是一個多神的國家，無論一塊石頭！木片，一個樹根，一角橋塊，都可以當作神，而加以供奉，還有一張床，一種病，五谷六畜，天時四方，也有神。而門之有神，當無異議。於是官府廟祠，城垣的大小門扇等處都有張貼門神之舉，遠在殷周已有祭祀門神的記載，迄唐以後，門神的張貼，更成風氣，攷諸史籍，它的傳說有二：一有兄弟二人，名叫「神荼，鬱壘」（讀如伸，舒，佛律。）他們住在山西的度索山的大桃林裏，在東北方有鬼門一度，鬼魅們因出沒無常，對於人們不時侵害，該兄弟二人便分左右把守嚴防鬼倆出入，人們才得安居，爲着永久防禦，便把他們的尊容畫下張貼門上，後來祇用紅紙寫上，「神荼，鬱壘」四個大字貼上，就表示過年了。所以有桃符萬戶更新的記載，它的意義更加明瞭了。第二個傳說：當年唐太宗患病，在夢寐中聽聞鬼的哭聲，他覺得很害怕，就和大將軍商量鎮壓的方法，當時秦瓊（叔寶）和尉遲恭（敬德），自動穿起戎裝，分着左右站立門外，那晚太宗便安眠不怕了，他命畫工把他們的像畫在門上，以免辛苦了這兩位大將無形中晚晚要罰站。後來人們也紛紛效法起來，更省事些，便是刻成木版印在紙上，以應新年之用，怎料在藝術圈裏，也佔上一個小地位。

灶神祝融氏

（二）是灶神，據傳說這位神，就是祝融氏，又說他的名字叫張吉利，夫人名字王搏頭。他本來常給人們煙火來烹飲的，也許沒有他，人們還要過着茹毛飲血的生活。灶神又有灶君，東厨司令，灶老爺，司命主的稱呼，可是他的職責，顧名思義是供奉在厨房的灶頭上，是帮助和保護這家人的伙食充裕的，但是世俗在歲晚二十三或二十四那天，主人特製一種糖膠質的糕糰，於酒食後，給他作點心吃，好像把它的口膠着，免他向玉皇大帝講壞話，（我以爲果眞如此，就未免把小人之心度君子之腹，也太開玩笑了。）在我的搜集當中，有老少不同和夫婦全身，或單人半身的，這是各地製造不同，並沒有什麽特別意義的。

年畫點綴昇平景象

（三）年畫是近百年來流行一種新的點綴品，也許表示昇平景象，無論都市鄉間，家家戶戶都張貼着，畫材採用含有吉利進步等意味爲多，如年年吉慶（畫上鯉魚一尾，金拮杏子若干）步步高陞，一團和氣，麒麟送子一類東西，這些設有特別宗教意義的年畫，就和下面一類不同，所以非常普遍民間了。

（四）其他三教諸神：這類以宗教故事爲主。道教的呂純陽老子，關公等是，佛教就以釋迦牟彌，觀世音，地藏菩薩等最多，儒者則孔孟及孔門弟子魁星爲當，還有如財神華陀，關公，軒轅王帝魯班等著名人物亦爲在新年特別予以供奉的。

民間藝術

民間藝術的製作

談到民間藝術，在原始製作的時候，不過由一些普通的畫工們，憑着自己的聰明想象，畫起而刻在一方木版上，用古老的彩色印刷術製成，以應一個時節的採用而已。向來不知有藝術價值，或者進一步加以改良，使它走進藝術的領域。供人參考研究的。但筆者和幾個同道，細心地從書法和繪畫方面，作嘗試的研究，我們認爲它的綫條古勁，表露自然，而近乎金石雕刻，色釉更加瞭解，取法於拙樸如唐代三彩的陶瓷的柔和，筆者希望有興趣研究民間藝術的人士，加以注意，我們中華民族的文化藝術，冠乎各國，吾人能够把握着新時代的思潮，而證實我們便是先進的發明家，那藝術的東西交流，更將進步光大了。

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反攻登陸地點的選擇

今日我們反攻大陸，若不是把軍隊從天空飛到大陸，即是把軍隊從海上運到大陸，因此，我們不但要有上得天，下得海的必勝鐵軍，而且也要選中敵人的弱點，瞄準敵人的要害，打中敵人的心臟。現在我們已有足够的力量，最大部份的兵力從海空搬到大陸戰場任何一點上，問題只是對登陸地點之如何抉擇了。

打開我國地圖，便知我國大陸的海岸線，北起安東的鴨綠江口，南迄廣東的西端，長達五千海哩。沿海計有一百四十五個縣，大小島嶼，星羅棋布，爲數有三千四百多個。沿海重要島港從北到南，有六十多個，臺灣正處於這條長海岸線的腰部，像把鋒利的鋼刀對準中共的胸膛。臺灣海峽最狹處相距大陸約七十海里，以驅逐艦的速率而言，兩小時左右就可以到達彼岸。向南以高雄爲起點，到厦門約一六〇海里，到汕頭約二一〇海里，到香港約三四一海里，到雷州半島約五九一海里，到海南島的榆林約六六二海里；向北以基隆爲起點，到上海約四一〇海里，到連雲港約六四五海里，到青島約七一〇海里，到塘沽約一、〇四三海里，到湖蘆島約一、〇五〇海里。以NST登陸艇的速率而言，每小時十四海里，到上海只須三十小時，到連雲港只須四十七小時，到青島不過五十一小時，到湖蘆島七十五小時，向南到厦門不要十二小時，（如由金門到厦門則更近），到汕頭只須十五小時，到香港不過三十五小時，到雷州半島不到四十二小時。如以驅逐艦的時速來說，時間最低可以減少一倍以上，甚至還可以減少些。

因之，臺灣對大陸沿海任何一點上，都可在四天之內，將三軍的主力集中搬到一點上，或許多點上，立穩脚跟，向四面八方開展，形成從點到線到面的攻勢。而且在大陸沿海蜿蜒綿長的海岸線上，共軍絕對沒有辦法處處配置重兵，如果中共想要處處設防，其結果必將處處薄弱，我們必可處處突破。如果中共重點設防，必將空隙百出，我們便可乘虛蹈隙，長驅直入。

二次大戰時，以希特拉當年雄厚的兵力，配合歐洲大陸所有的工業製造能力，還不能固守所謂「大西洋長城」。又以日本那樣不可一世的海空軍，也並沒有防止美國的越島攻略。何況中共今日較之那時德日的物資條件，相差不可以道里計，何況他內部相攻，除鎮壓反共反毛份子外，還要在中俄邊境上，駐兵防蘇呢。

再從整個大陸內地方面來說，那一千二百萬方公里的廣大土地，中共絕對沒有阻止我們空降的可能，我們隨處都能從空中把三軍的主力降到任何一地，落地生根，開花結果。如以大陸邊境爲言：北隣韓國，南接越南，泰國和寮國，西連緬甸和印度，東隔日本。除開東方不談外，其他任何一地都是陽光透進鐵幕的窗口，將來也可能成爲我們反攻大陸的通道。何況大陸中共每一塊土地都是我們游擊健兒活動的園地，一旦反攻，他們必和空降的國軍，密切配合，形成內外夾擊的鉗形戰爭，制中共於死命。

因此，我們在大陸沿海的悠長海岸線，任選一點都是我軍登陸的據點，在大陸腹部的廣大土地上任選一地，都是天兵落地生根的基地，在大陸的邊境處處都是我反攻力量打進鐵幕的門戶。我們只要把握反攻復國有利的時機，對大陸上任何一點的突破，即可促使中共全面的潰敗。

編後話

論立場

各方對東西報的看法，或左或右，都有偏見，例如我們設有「大字報」，有等人即指爲靠左，其實大字報也者，以手抄而字體較大也。又有等前進讀者，認爲我們用「大陸變色」幾個字不對，諸如此類，都屬偏見，東西報已出版了八期，并增出兩次特刊，作風如何，是否有靠左或靠右的色彩，讀者會看出來的。

東西報創刊，曾揭櫫「無政治立場」一語，頗有一些人指爲「曖昧不清」，一般人認爲輿論機構應有一個明顯的政治立場，非左即右，即使中立，也有中間偏左或中間偏右之分。

東西報雖揭櫫「無政治立場」，但亦同時揭櫫「有論政勇氣」，兩句貫穿的意義，表示無政治立場，是在乎掙脫政治立場的束縛，進而自由自在地「論政」。

東西報不是沒有立場，是中庸的立場，是「擇善固執」的立場，中庸不是純粹的中立，中立是不偏不倚，但我們可偏可倚，偏向善，倚向善。純粹的中立，和極左極右，都可造成刻板的「愚忠」。「中庸」是活的，「允執厥中」的「允」字，可作「適當」的解釋。

「中庸立場」不是機會主義者，東西報論政，以國家民族，社會福祉爲出發點，不會投機取巧，在判斷事件中，我們容有錯誤，但出發點是絕對純正的。

人類的思維，雖有其一定的系統，但却常因其認識與環境而有所改變，所以立場之爲物，也不是一成不變的。問題在乎變好或變壞而已。

站在政治的立場上，多少有一點偏見，大陸內鬨，毛澤東稱神，都是政治上的偏見，而美國的兩黨政制，互相攻擊，偏見更甚，所以揭櫫「無政治立場」，可減少偏見的發生。

美和花舖

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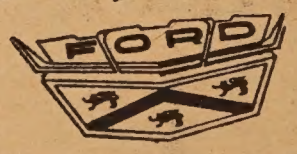

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靈芝草

余卓雄牧師

秦始皇好神仙，派童男童女去尋靈芝草，以求不死。不是他愛生存，而是他作惡多端，不敢死！相傳有個皇帝，當術士爲他捧上一杯長生玉液，旁邊一位諫臣却把杯搶了過來，一飲而盡。皇帝下令斬首。諫臣道：「此藥倘是靈驗，雖斬也不死。如果是假貨，不斬也死。皇上何必動怒？臣寧可冒君，也不願後世笑皇上被人愚弄！」眞是一針見血，可圈可點。

三月下旬，基督教繼續其爲時四拾天的大齋節，英文稱LENT是紀念耶穌受難，到復活節前的星期五爲高潮。商業也停頓一小時，供人追思。中國人的清明掃墓，恰在此時。且又是黃花崗流血的一月。我們不禁又被「死亡」兩字驚醒。

古今人類最大的紛擾，就是死亡。有謂前世種因，今生受報。却把人的奮鬥和愛心抹殺。因而一切災禍，不過係前生作爲。中國萬家百姓，連年飽受折磨。如按因果，便是應得。想下去，奧士華殺死甘迺迪總統，當是除害。那些貪官汚吏，飽餐民脂，該是受報了。正是「寃寃相報何時了」。矛盾的是做人既苦，却又不願捨人而不做。所以放生求解脫。

長生之道，不是我們能偸生多少歲月。而是你有否替自己的良心獲致和平，歷代暴君强迫老百姓高呼萬萬歲，是封建社會中一種精神虐待，某些人如行屍走肉，雖生猶死，豈屬公平？

人老了。生理退化。死是肉體的需要，沒有值得可怕的地方。但是死亡決不是滅亡，也非生存的終結。所以是人類考驗最嚴肅的一關。

由肉體進入靈魂的永生，或永死，是生的另一形式。在心理學上，靈魂是不會熄滅的。在邏輯學上，認爲既在世上不可能予靈魂應受的幸福，那末另一個世界的延續是合理的，在辯證論上，人不經常接受平等的待遇，如果死了即是完了，不能使罪惡得到適當的處罰，實在違背公義。所謂善惡到頭必有報，也是指死後的情境，我們萬萬不可因了今生受了寃枉，便存心來世吃喝一番，把別人奴役。

有人攻擊宗教以天堂爲餌誘，斥爲自私。但一個人如眞自私，其人格早已一文不值。而做好人的條件，先捨己爲人，愛人如己。這種人早就把生死置之度外，我們豈可把七十二烈士的犧牲，看做僅爲自己打算？幸而世上沒有靈芝草，專供豪門顯貴享用，否則老百姓苦上更苦了。還有一點，做人奉公守法，不是害怕入獄，而是構成公共良好秩序一環，在靈性方面亦然。

（接上頁）（五）上述設在黑人地區之僑店，平日有些備受恐嚇、毆打、械刦、偷竊、強賒、強借等等之威脅，尤以曉市頓、邁奄美等埠爲嚴重，僑商在惡劣環境中掙扎！（六）近年各地有不少僑胞，集資組設超級孖結，與西商爭衡，亦受連環商店競爭之壓力。（七）近兩年又有廉價商店（DISCOUNT HOUSE）之興起，大割價求售，顧客賒賬便利，此類商店對貨倉生意打擊亦大。

僑商的困難問題，固不僅上述舉例，但已足見此時此地的僑胞，本身生活隱藏着許多困擾，前途滿佈荆棘，如不早日團結一致，集中力量，求謀出路，將來積重難返，殆至前功盡棄，立錐無地了！

目前，我們不談華僑問題則已，如果要談華僑問題，就要針對上述三大職業所發生的問題，加以研究（包括訪問、調查、統計、分析、討論等等）。僑團如果關心僑胞切身利益，祖國駐美使領館如果負有協助僑胞的責任，便應針對僑胞的困難問題，合力研討，提供意見

（作者附言）希望各地僑商繼續提供資料，作者將再撰文發表。

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華僑三大職業面臨困擾

——當前旅美華僑工商業問題論叢

江雲

旅美華僑最關心的事情是什麼？是自我的切身問題；華僑最主要的切身問題是什麼？是自己本業的問題；旅美華僑最主要的職業是什麼？是洗衣業、餐館業、和貨倉業（GROCERY & MARKET）；其餘的職業和問題，在僑胞心目中都是次要的或不重要的。我們知道，僑胞人口中有百分之七、八十是從事上述三項職業的。

各業有各業的個別問題，正所謂「家家有一本難唸的經」，問題有的是內在（主觀）的，有的是外來（客觀）的；有的是顯現的，有的是潛伏着的……不一而足。凡從事各該項事業的人，應時刻去留心，去發掘，去想辦法。你早日發覺病癥，你早日對症下藥，你可能安然渡過危難險阻，把事業繼續推進。如果你漫不經心，任從問題在醞釀以至爆發，那麼終有一天被狂潮吞沒的！

人們之所以需要團體（譬如資方的同業公會，勞方的職業工會），是因團體可以結合着一班目標相同，利害一致的「行家」朋友，隨時檢討問題，磋商辦法，集思廣益，羣策羣力，依循正確方針，具體地去應付面臨的問題，或防止未來的困擾。如無此集體的行動和團結的力量，只有孤軍奮鬥，在黑暗中摸索，或發生「同行如敵國」的現象，以致數敗俱傷，此其一；如形式上有此類團體，而實際上未發揮應有的效能，等於虛設，誤人誤己，其結果亦只有使各該業份子，留滯於抱殘守缺的深淵裏，不自知，不自拔！

現在試就我僑在美的三大主要職業，其所面臨的困擾，粗枝大葉地舉例，希望各該業人士，提供意見，公諸社會。

洗衣業 ——此業集中在紐約、羅省、三藩市等大城市，其他各地亦星羅棋佈。目前主要困難如下：（一）我僑原以手工洗熨馳名的，現在機器發達，大量出產，快捷價平，手工作業大受打擊。（二）我僑近年從事洗衣偈（機器）作業的，亦受西人更大廠家的威脅。（三）自動洗衣店（籠仔）林立，公寓（柏文）和家庭自置洗衣機乾衣機的日益普遍，對一般洗衣業影响很大。（四）小型OFFICE衣館，依靠手熨（加工）、手摺、和補縫來支撐，則因工作時間太長，利潤低微，有的不及在外「打工」的收入。（五）乾洗牌照考試嚴格，我僑因英文及知識程度關係，新牌照不易取得，因而喪失許多權利。（五）有些洗衣偈受工會的干擾

餐館業 ——此業分佈全美大小各埠，尤以三藩市、紐約爲著名；其目前困難問題畧舉如下：（一）廚師人才缺乏，偏僻地區小型餐館每僱不到廚師，大餐館每感優越人才之難求。（二）因同業之競爭，（大多是華僑同業），減價求售，以致利潤低微。（三）因餐館利微，影响職工待遇菲薄，故職工流動性頗大。（四）若干城市，有猶太人開設唐餐館，加入競爭。（五）工會之干擾。（六）同業紛紛以新型設備、華麗裝修作競爭，不惜投下鉅資，因而加重成本，降低利潤。（七）因中國大陸作料不准進口，以致烹飪材料有所限制，有些菜式無法做出標準成色。

貨倉業 ——此業分佈全美各地，尤以南方各省爲普遍，此業本爲我僑在戰後「由工入商」的一條良好出路，戰後如雨後春筍，在韓戰期間尤蓬勃一時，多有獲利；但好景不常，近年困難日多，危機四伏，舉例如下：

（一）小型貨倉（GROCERY）由於連環大貨倉（CHAIN STORES）之興起，數年間大貨倉如水銀瀉地，到處招架，形成大魚吃小魚之現象，我僑店被淘汰者日多。（二）連環大商店因大批購貨，價格大廉（有的其售出價，比我僑店購進之批發價尤低），我僑店根本無法招架。（三）以前我僑店尚有一綫之路，即靠延長營業時間，來爭取一些殘羹剩飯，今則超級孖結SUPER MARKET有的日夜開足廿四小時，永不閉戶，因此我僑的最佳武器亦被收繳了！（四）我僑小型貨倉，甚多設在黑人地區，近年因美國種族糾紛問題，僑店受波及的頗多，損失至大（如羅省屈士），將來如何，無人能逆料；因此僑商發生隱憂。（續下頁）

青春艷星胡燕妮